of contraries: even we find these contraries often
inextricably mixed up in a single feeling, a single
action. All kinds of conflicting qualities, powers,.
values meet together and run into each other to
make up our action, life, nature. We can only
understand entirely if we get to some sense of the
Absolute and yet look at its workings in all the
relativities which are being manifested, —look not
only at each by itself, but each in relation to all
and to that which exceeds and reconciles them all.
In fact we can only know by getting to the divine
view and purpose in things and not merely looking
at our own, though our own limited human view
and momentary purpose have their validity in the
cadre of the All. For behind all relativities there
is this Absolute which gives them their being and
their justification. No particular act or arrange-
ment in the world is by itself absolute justice; but
there is behind all acts and arrangements something
absolute which we call justice, which expresses itself
through their relativities and which we would realise
if our view and knowledge were comprehensive
instead of being as they are partial, superficial,.
limited to a few ostensible facts and appearances.

So too there is an absolute good and an absolute
beauty: but we can only get a glimpse of it if we
embrace all things impartially and get beyond their
appearances to some sense of that which, between
them, all and each are by their complex terms
trying to state and work out; not an indeterminate,
-—for the indeterminate, being only the original